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WEEKLY REVIEW.

—Lord Russell has been entreated by Sir George Bowyer not to preside at a meeting called to express sympathy with the Emperor of Germany in the declaration contained in his letter to the Pope; but in vain. He conceives that the time has come, foreseen by Sir Robert Peel, when the Church of Rome disclaims equality and will be satisfied with nothing less than ascendancy.

—We have received a Report of the Kotigurh Mission of the Ch. Miss. Society, a volume of 176 pp., and considering that the field of this Mission is described as a cluster of villages having a total population of 2400 souls, some may think that the law of proportion has not been observed. In one sense this Mission commands all other Indian Missions, as it looks down upon them from an elevation of 6700 feet above sea-level, away up in the Himalayas. The excellent author, the Rev. W. Rebsch, takes a German rather than an English view of the matter, saying in his preface that he has sketched *within a moderate compass* an historical outline of the Kotigurh Mission. We cannot for our own part say that the Report is dry or tediously long. The Native Christian community now numbers 24 adults and 22 children. We have marked several passages for our Miscellany.

—Nothing could more strikingly show the terrible defeats sustained by His Infallibility than the Bull which he has just issued to the effect that the next Papal election may take place in Monaco, Malta or France, not elsewhere. Monaco is a little hill in Italy which a man can walk over in an hour or two, famous for its gambling casernos or hells, and this is the only place in all Italy where Pius IX. thinks the cardinals could meet to elect a Pope after their own mind. All Italy beside is forbidden ground. Then we have Malta, a little island in the Mediterranean belonging to H. M. Queen Victoria. There too the cardinals could be trusted to choose an occupant for the infallible chair. Finally, we have France. The Pope has confidence in France under President Mac Mahon.

—The arrival in Bombay of M. Victor de Lesseps, son of the great constructor of the Suez Canal, marks the serious commencement, says a contemporary, of one of the grandest undertakings of this age, the construction of a Railway to India, viâ the Oxus and the Hindoo Koosh, Peshawur being the terminal point. M. de Lesseps and Mr. Stuart visit India to consult the authorities, collect statistics, etc., with a view to the formation of a company which shall make surveys. Forty millions sterling is the figure talked about in connection with this work, which will involve the construction of about 3,000 miles of railway. A line from Constantinople to Bagdad and Bussora would be more feasible, and not too much in advance of the point whereto we have attained.

—How little religious liberty is known among many who call themselves religious, is evident from the surprise excited by the conduct of the Dean of Canterbury in communing with Christians of other bodies, and in refusing to be ashamed of it. There is liberty to be irreligious; and there is liberty to be sectarian; but if a man wishes to follow Christ out and out, he will have to suffer for it. At a meeting in Exeter Hall since his return from America the Dean has expressed his belief that 'there cannot be a greater profanation of the Lord's Supper than to turn it into a test of the community to which a man belongs.' All honour to the man in the Dean's position who can speak out thus!

—Our readers will not have forgotten the assault made upon the image of Vithoba at Punderpoor, some months ago. It was a mysterious affair, and the most mysterious part of it was that the gosavis who committed it, though taken, were not prosecuted. We lately heard from a gentleman possessing special information on the subject, that the attack was committed in the interests of a rival shrine further south, the parties managing which had felt it necessary to combat in this way the augmenting popularity of Vithoba, that their own god might not be neglected!

—We take this from the *Advance*, Nov. 27:

A note from Secretary Clark says, "We have just appointed Mr. and Mrs. Bell to Eastern Turkey: Mr. and Mrs. Logan to Micronesia; Miss Anderson to Mexico; Mr. Robert A. Hume and Miss Burgess, missionary son and daughter, to go, wedded, to the Mahratta field.

Both the Rev. Mr. Hume and the Rev. Mr. Burgess, formerly of the American Marathi Mission, whose son and daughter are here referred to, are well remembered here. It is about twenty years since they left. We believe there is also a probability that Mr. Hume's second son will come out here as a Missionary. We are sure they will be heartily welcomed.

—From the *Christian*, Dec. 18:

We are devoting considerable space in our present number to recording the very wonderful work of God in Edinburgh. Our daily correspondence contains the most cheering intelligence of a work similar in kind, though not of the same extent, in very many parts of the country. It surely is a time when all who love the Lord Jesus Christ should be on their watch-tower, waiting for the Lord more than they that watch for the morning. The time to favour Zion, yea, the set time, is come, and Jesus is saying to his people, "Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full."

—The daily prayer-meetings now held in London, are *thirteen* in number.

—The Special Missions which the Church of England has been holding lately in Liverpool, Derby, Rochester and other places, with Pentecostal results, are very much the same as what used to be called "protracted meetings" in America. One that is to be held next month in London is looked forward to with much interest.

—We understand that 16 candidates for matriculation sent up to the Calcutta University by the Free Church Mission School, Nagpore, were successful, 2 of them being in the highest division.

—We have been favoured with a copy of Max Müller's Lecture on Missions, with Introductory Sermon by Dean Stanley; Report on Vaccination in this Presidency; *Indian Antiquary* for January.

—A meeting has been convened in New York by Bishop Cummins, to organize an Episcopal Church broad enough to embrace all who hold the faith once delivered to the Saints, as that faith is maintained by the Reformed Churches, with no exclusive and unchurching dogmas toward Christian brethren who differ from them in views of polity and church order.

—A writer in the *Pioneer* says that the opening of the canteen becomes the signa for a general move of the men for their liquor, and any man who then remains in the barracks makes himself conspicuous; it is considered unmanly not to drink the regulation allowance; some who have not acquired the habit of drinking, quickly do so through being induced by false shame to take their daily dram. Now here is something that deserves to be pondered. The feeling of shame is one of the sentiments placed to guard our moral nature; but here we find it guilty of rank treason, admitting the enemy, excluding the friend. It is a reproach to a man not to care to drink the regulation allowance; he is not to be reckoned a man unless he can drink the full quantity and go on doing it day after day. We talk about Hindoo Caste as tending to make men slaves, by compelling them to do not what they feel to be right, and not what they desire to do, but what their people say must be done, be it right or wrong, desired or undesired; but we see here, in the barracks, among British soldiers, the same silly subjection to the opinion of one's comrades. Manliness, instead of being promoted, is there extinguished. He is not the ninth part of a man who is ashamed to abstain from drinking when incliuation and a sense of duty bid him abstain, and the jeer of his comrade bids him drink. The canteen, as we have often remarked, is a potent means of educating men to do the work of the devil; a mighty agency for demoralization. Almost all who enlist in Her Majesty's army, do it at an age when the habit of drinking is not formed, and when they could easily be trained to do without it. We believe that a day is coming when men will look back with amazement to the inconsistency of those who maintained this mighty engine of demoralization in the

army, the Canteen, at the same time that they established regimental schools and army chaplains.

Some Thoughts on Matthew vi. 25-34, which have been sent to us, are good but are rather too diffusely expressed for the limited space at our command. Our contributor thinks that the instructions of our Lord should be taken literally; we should not care for the morrow; and it is because of their want of faith that Christians shrink from acting according to the commands here given. Some who love Jesus, think themselves justified in laying up money in banks, etc., on the plea that they may fall ill and be cut off from their habitual supply. This is simply want of faith. The child of God should give all that he has no immediate use for, for the relief of the suffering and the poor, especially those of the household of faith. Yes, *all*. It is the Lord's and must be used for his service. The example of the early Christians proves that they understood this to be the will of Christ. 'He that giveth to the poor lendeth to the Lord;' and why should we have more confidence in a banker than in the Lord? Our contributor says:

> I put forward these remarks for the prayerful consideration of those who are rejoicing in Christ, and I think I have the Spirit with me in this matter. I must say to my own shame that I resisted Him on this point for six months, and in consequence I found no strength to overcome in the moment of temptation, until I had fully submitted my will to his will.

The verses that are commented upon are exceedingly striking and beautiful, and can hardly be rendered more forcible by any comment. They are generally admired and yet very few seem to regard them as really laying upon them an obligation to act differently from the common run of men in respect to making provision for the future. It is very certain that if we use the money which the Lord gives us according to the Lord's will, we have the best possible guarantee that our future necessities will be cared for. The question will arise in some minds as to what the Lord's will regarding our present income, is. Some there are who conscientiously lay up for future possible needs, being unwilling that they, or those who are dependent on them, should hereafter become burdensome to others. We have known a mother and her children left penniless and thrown upon the care of comparative strangers, who might have had an income if a part of the money spent on the comforts of the family for many years, had been paid as a premium to an Insurance Company. We have known many other cases in which young people who have come into possession of the provision laid up for them, have entered on a course of dissipation that took them to an early grave. We entirely agree with our contributor that the way of faith, described by our Lord, is the way we are to walk in. Our faith is not to be in the means of livelihood, but in Him who through the means sustains us. We are not to make provision for the flesh to fulfil the lusts thereof; but if the providence of God does not indicate to us a use for all the money in our hands to-day, it is right to lay it by for such demands as to-morrow or the next day may bring. For a great many years the writer of these lines has considered nothing his own, but has freely imparted whatever the Lord has given him, however much it might be, however little, and has a hundred times touched bottom; yet he has never had reason to doubt that he was acting in this according to the Lord's mind. We are very glad to receive the testimony of our unknown contributor, and hope that the subject may receive the attention it so well deserves.

The *Indian Observer* has an able and thoughtful article on Mr. Mill's conception of Christianity. Mr. Mill says that he grew up without religion, and never discarded it because he never believed it. Ancient and modern religions were equally outside of the sphere of his thoughts. The same thing was true of the writer of these lines up to the time when he was 28 years of age: he does not remember to have ever offered a prayer till then. The *Observer* believes that Mr. Mill shared the views of his father, who considered Christianity to be the embodiment and *ne plus ultra* of wickedness, finding the proof of this in the Bible teaching concerning the existence of a hell. We can remember the time when we considered such language as this rather philosophical. But alas for the darkness of the mind that calls this philosophy! We would beg to submit two questions to these modern philosophers. First, is the Scriptural teaching concerning future punishment peculiar to the Bible? Is not the doctrine of a hell as common to the religions of men as that of a heaven? How then can you call Christianity the culmination of human wickedness? Second, would not He whom you dare to call Moloch, be still more diabolical if besides creating a place of future punishment, he had left men ignorant of it and provided no way of escape from it? Is it not very easy to conceive of greater wickedness than that which you call "the most perfect" conception of wickedness attainable? A strange kind of philosophy that talks with such recklessness of the profoundest matters! It is evident that every word, every act of God tending or aiming to hinder even a single man from going forward in the path of destruction, must be subtracted from this perfect conception of wickedness. No one can candidly read the Bible without seeing that, from beginning to end, its aim is to save men. As I live, saith the Lord, I have no pleasure in the death of the sinner. All that is said about future punishment in the Bible is just a part of the means employed to induce the sinner to turn from his wickedness and submit to God. God has given in the Bible an expression of his interest in every man which is the very highest conceivable, in the surrender of Christ, a Lamb without blemish and without spot, to open up a way of salvation for transgressors. Men choose death rather than life, and God in his benignity takes good care that they shall know what that death which they choose is in its fullest development. There are ranters among those who preach the Gospel, but we never heard any ranting so wildly absurd as that Mr. Mill the son quotes approvingly from Mr. Mill senr.

The following rather long extract from the *Indian Observer*, will be read with much interest. After remarking that Mr. Mill failed to discover the spirit of the Bible, the *Observer* says:

> Otherwise he would have seen that the Bible—the text-book of Christian morality—is, from the first page to the last, the revelation of a moral order into which men are born just as they are born into a physical order. The prophets of Israel look forth from Palestine as from a watch-tower, and behold the vast forms of the early world empires passing on their way to ruin. They are founded upon injustice and mere brute force, and lack all the elements of permanence and stability. Therefore Bel boweth down and Nebo stoopeth; Tyre is laid waste, whose merchants were princes, whose traffickers were the honourable of the earth; and Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, becomes like Sodom and Gomorrah. And the same moral order applies to the individual life. What it demands of man is truth in the inward parts. The man that can ascend into the hill of the Lord is he that hath clean hands and a pure heart, and has not sworn to his neighbour deceitfully. The duties that this moral order exacts are to do justice, to love mercy, to relieve the oppressed, to judge the fatherless, and plead for the widow. We fail to see any of the attributes of Mr. Mill's Moloch in a moral order of this description. It is true that the people of Israel were continually substituting "their own ideal of excellence" for the moral order insisted upon by Psalmists and Prophets. Then they took to offering cakes for the Queen of Heaven, to worshipping Baal, and causing their sons and their daughters to pass through the fire to Moloch. But the same inexorable law which swept away the splendour of Tyre and Nineveh and Babylon was prompt to execute itself upon them. Their countries were laid desolate, their cities burned with fire; their land, strangers devoured it in their presence. The writings of the New Testament continue and complete the moral order set forth in the Old. The witness borne by the early churches in the midst of Imperial Rome was precisely the same as that borne by Israel amid the primeval despotisms. It was the cause of their persecutions and the secret of their strength. They were not disloyal servants of the Roman State. They even accepted Nero as a power ordained of God. They only declared that no power, no empire, however far-reaching or formidable it might be, could *last* which was not founded upon *righteousness*. The wages of sin were death, for empires and individuals equally. When we pass out of this sublime conception of an universal moral order, executing its own judgments on all offenders against it, into that which Mr. Mill would substitute for it, the most zealous admirers of his philosophy must, we think, be conscious of a deep and uncomfortable descent. "I never," he says, "wavered in the conviction that *happiness is the test of all rules of conduct, and the end of life.*" Mr. Mill has just charged Christianity with opposing "an obstinate resistance" to "a clear conception and an elevated standard of excellence." He asserts that it has caused morality to become "a matter of blind tradition, with no consistent principle, nor even any consistent feeling, to guide it." But is it not clear that the present state of affairs would be a veritable kingdom of heaven upon earth compared with the moral chaos that would ensue were the words we have italicized accepted as a universal principle? Of course we know how Mr. Mill seeks to limit its operation in practice. When he speaks of "happiness" as "the test of all rules of conduct," he means the sort of happiness which recommends itself to a select band of choice spirits whom he designates as "those most competent to judge." But this is, in fact, to annihilate the test in the very act of laying it down. The retort is inevitable, "Who made you kings and rulers over us, that we should accept your notions of happiness in preference to our own?" The truth is that happiness is an unknown quantity; and any attempt to fix a standard of happiness that shall adapt itself to the well-being of the whole, and also to the special idiosyncracy of the individual, is purely chimerical. Mr. Mill's own life furnishes an example of this. For twenty years he found his greatest happiness in the society of another man's wife, and is not a little angry at what he considers the ill-natured comments of the world on such a "purely personal matter." But suppose the taste for this kind of happiness to be widely extended (as it has been at many periods of the world's history, and as it may at any time be again), and what do we come to—but the complete destruction of the most sacred relations of family life with all the profligacy and moral corruptions which have invariably resulted from it. Duty—that which we *owe* to our neighbour, not that which is most pleasurable to ourselves—is the only law of life whereby states can flourish or individuals rise to the full capacity of the life within them. And this is the basis of all Christian ethics.

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The Bombay Guardian.

SATURDAY, JANUARY 17, 1874.

MAX MÜLLER AND THE GOSPEL.

The *Indian Observer* does not think that the cause of Missions will gain much by Professor Max Müller's discourse in Westminster Abbey, of which it thus speaks :

All this is excellent philosophy, and full of broad human sentiment; but it entirely ruins the occupation of missionaries. For the whole business of Missions is to maintain in peaceful guise a theological feud, to denounce false religions, and to preach the absolutely essential virtue of certain creeds and formal beliefs. If we are to proclaim a general theologic truce, with perfect indifference as to dogma, the Society for the Propagation of the Gospel is of no more use in India than an army marching about the country in full war-paint during a profound peace.

We have not much sympathy with the notion that it is a grand thing for the Gospel to get some distinguished man to speak on its behalf. The only really successful advocates of the Gospel are they who have experienced its power in their own hearts. There was excellent philosophy and there was broad human sentiment among the Areopagites whom Paul addressed in Athens; but Paul told them that God now commanded all men everywhere to repent (philosophers and all), "because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." When a man discovers that he is on his way to the judgment-seat, to be tried by that Jesus whom men crucified and God raised from the dead, he becomes aware that human philosophy and latitudinarianism are of much less value than the answer of a good conscience towards God. The cause of Missions requires not the aid of Max Müllers unless they are content first to become disciples of Jesus, discarding all that is not in conformity with his teaching. Almost every man is willing to become an advocate for Christianity, if you allow him to mould the Christianity to his taste. In one sense it may be true, in another it is not, that the whole business of Missions is, as the *Observer* puts it, 'to maintain in peaceful guise a theological feud.' Their real object is to get men saved, to bring them to God through Christ the only Saviour. Who would say that the whole business of the Vaccinator was to wage war upon the erroneous notions that prevail among men as to small-pox and its treatment? In his efforts to communicate this prophylactic to the nations of the earth, he is met by superstition and prejudice, and these must be overcome that the blessings of vaccination may be realized among men. Thus our Lord says, I came not to send peace, but a sword, referring not to the aim of the Gospel but to the opposition awakened by it.

In his lectures on the Science of Religion, Max Müller says :

The intention of religion, wherever we meet it, is always holy. However imperfect, however childish a religion may be, it always places the human soul in the presence of God; and however imperfect or childish the conception of God may be, it always represents the highest ideal of perfection which the human soul for the time being can reach and grasp. It lifts the soul above the level of ordinary goodness, and produces a yearning after a higher and better life—a life in the sight of God.

We believe that that which has the effect here described is truly worthy of the name of religion; but, that every thing which claims to be religion, religion wherever met with, however childish, however imperfect, has this effect, we certainly do not believe. The Lord Jesus when about to depart out of this world bore testimony concerning it: "O righteous Father, the world hath not known thee." The world was made by him, he came into the world, the world knew him not. Men love darkness rather than light, said Christ. That they desire not the knowledge of the true God is shown throughout the Bible. The Israelites were constantly turning away from the truth concerning God to the falsities offered them by the surrounding nations, and exchanging the highest conceptions of deity for the lowest and vilest; and only by the most tremendous chastisements were they recovered from their proclivity to idolatry. Nothing is more capable of proof than that man has never received any revelation from heaven but that he has immediately or very quickly proceeded to corrupt and degrade it, and bring it more into harmony with his vitiated tastes and tendencies. The purity of Christianity has had a continual struggle for existence, place being made for corrupt forms of Christianity, but the pure and simple Gospel being everywhere ostracized. In his epistle to the Romans Paul shows that when men had the means of knowing God, when they actually knew God, they changed the glory of the incorruptible God into an image made like to corruptible man, and changed the truth of God into a lie. *They did not like to retain God in their knowledge.* This is the testimony of the Bible to that which has been called religion all over the world, and for illustration we have only to turn to the various mythologies, exploded or still dominant, that have taken the place of true religion among men. The great need of man is to quiet his conscience; there are two ways in which this may be attempted; one is by endeavouring to enter into harmony with the Lawgiver, the other by lowering the demands of the Lawgiver, and conceiving him to be tolerant of sin; and this latter is the method that men have constantly preferred. Man was tested when God became incarnate in Jesus Christ; they saw and heard him and the Pharisee preferred his Pharisaism, the Sadducee his Sadduceeism, the Herodian his Herodianism, and all united in preferring Barabbas to Christ. And the Gospel which reveals the glory of God in the face of Jesus, is at this moment testing all nations, and everywhere the proof comes out that there is no conception of deity so ignoble, no conception of duty so depraved, that men do not prefer it to the Gospel. In every land the Gospel is resisted and rejected before it triumphs; and it eventually triumphs not because men are guided by the love of purity and by their highest ideal of goodness, but because the bright shining of the Sun of Righteousness reveals their innate and confirmed depravity, and leads them, self-despairing, to Him who becomes to us Wisdom, Righteousness, Sanctification and Redemption.

FAITH.

A writer in the *Advance*, giving an account of a sermon preached by Dr. Adams of New York, says :

Dr. Adams preached from 2 Timothy ii. 17—"And their word will eat as doth a canker." I shall not undertake to report the sermon, but simply give its grand idea and drift. Scepticism is very fond of manifesting its contempt of faith. It often defiantly asks, "What is this thing you Christians call faith? We cannot see it, we cannot handle it, we cannot deal with it as an object of science; it seems to us very mythical, very unsubstantial, a mere notion." If the infidel can by any means subvert the faith of the Christian, his word will eat as doth a canker. The preacher proceeded to show by a course of reasoning and illustration that faith was a reality, a power, a mighty principle of action; and that the present disturbances in the commercial world were a most conclusive proof of its power. What is the meaning of the concern, the anxiety that presses down the heart of the business community? Why do men's faces grow pale for fear of the things that are to come? There is no wide-spread physical calamity; no pestilence has decimated our population; no great fire has desolated our cities. A beneficent God has given us most munificent harvests. But still all business circles are disturbed. And why? Because there is a universal want of *confidence*. The *faith* of the commercial world is in a state of collapse. Here is a familiar illustration of the power of faith. Let public *confidence* be restored, and the crisis is at an end. Here, in the loss of confidence, the absence of this mighty principle called faith, is the secret of this commercial convulsion. Faith led Enoch to walk with God, Noah to build an ark, and Abraham to forsake his country at the command of God. Faith leads the merchant to buy goods beyond the seas, the moneyed man to invest in mines and railroads which he never expects to see, and multitudes of men to do things for which they have no other reason than faith.

We have often had occasion to remark that there is nothing more essential to the existence of society than faith, and nothing more constantly exercised by men of the world than this very faith which they disparage, only it does not happen to be faith in God. Occasionally we meet with an out and out sceptic; occasionally with a more interesting though more unhappy character, one who longs for the peace of the children of God, but is haunted with a conviction that he is irrevocably excluded from hope; but both of these parties are daily and all the day exercising the faith to which they suppose themselves utter strangers, only the faith is not in God. How could a person enter a railway train and proceed to a distant station without faith? He has faith in the man that made the carriage he occupies, that he understood his business and did his work faithfully; in the many artisans who combined to make the engine, in almost any portion of which a single flaw would be fatal to security; in the engine driver and fireman, that they will use all vigilance to see that everything goes right with the engine; in the eyes and ears of a multitude of people all along the line that they will guard against obstructions and collisions; in the man that drives him from the station to the hotel; in the unknown cooks of the hotel that they will suffer no poison to get into the dishes; in the various parties that built the steamer on which he embarks; in the crew and officers and engineers and others upon whose watchful care his safety is dependent. Thus it is evident that without faith a person can scarcely take a single step in life. Last year there was a fearful destruction of life because on board of a vessel anchored in Dover's Straits some one failed to keep a good look-out for a few minutes; yet how easily do men commit their lives and fortunes every day to just such persons! How much there is in nature to teach us the necessity of faith in an Unseen Goodness! The greatest doubter in the world, every night when he closes his eyes in sleep, surrenders all the powers upon which he depends for his self-preservation; surrenders

his consciousness; vacates his place in the world, so to speak; gives up his acquaintance with sun, moon and stars; lays down his life; and lies the very personification of helplessness in the palm of the Hand that made him. We receive life and its attendant privileges and powers anew from God daily, and every night are compelled to relinquish them all again. The man that has faith in God does this intelligently and contentedly; but others do it blindly, trusting in luck, or health, or destiny, or laws of nature or they know not what. It is very humiliating for a man who knows not God, after having all the day long boasted in his physical power, his wisdom, his skill, to sink into the imbecility of sleep, and into such unprotectedness that a child might take away his life. How evident is it that man was never designed to be without that confidence in a present, potent, gracious God that the Bible demands of us! How strange it is that men should be hourly exercising in men that they have never seen and of whom they know nothing, such unreserved confidence, while they are without faith in God! And how great a mistake it is for persons to imagine that they cannot have faith in God until some new power has been imparted to the soul by Him that made it! It is because the power exists in the soul that man is responsible for its exercise and held guilty for the misdirection of it. But some will say, Is not faith of God? Is it not by the power of the Holy Ghost that a man believes to the saving of his soul? Very true; but how is it that the Spirit produces confidence towards the Saviour? How is it, let us ask, that a man is induced to repose confidence in one towards whom he has long cherished feelings of distrust and alienation? Show him that man in an aspect that he has never looked at him in; give him evidence of the man's goodness, and specially of goodness exercised towards himself; tell him that this very person so cruelly mistrusted has always had a great regard for him, and at great sacrifice has been the means of saving him and his family from death; if you are to succeed at all it is in some such way as this. Well, the Spirit of God, the Spirit of Truth, exhibits Christ to the sinner as worthy of his confidence; and it is this which makes the cross the power of God unto salvation, that it gives such an overwhelming revelation of divine love to the sinner. Blinded by sin, the sinner refuses to receive the testimony of the cross; refuses to give proper heed to the sublime fact; but the Spirit of God shows him Christ as he really is and brings the heart-affecting truth to bear upon him, and wins him to trust himself into the hands of the living Saviour. Faith is just the recognition of a divine goodness already bestowed; not a new gift that the sinner has to wring from God. Faith is simply reception; assent. A man has been suffering from a fatal disease which one only physician can subdue, but he has long refused to admit that he needs the services of this physician; once more, as a forlorn hope, a friend brings the doctor and entreats him to submit to his treatment; *he assents;* joy immediately brightens on the countenance of his friend; the sick one shall recover. "As though God did beseech you by us, Be ye reconciled to God." A deadly quarrel has separated two persons; one of them proposes reconciliation; if the other *assents,* the thing is done, friendship restored. The assent is to an offer intimately affecting ourselves, and in the case of Gospel faith is the opening of the door of the heart to a power that shall divinely affect the heart.

Notice.

Received for the family of the late Mr. Thomson: χ. δ. λ. Rs. 20; J. N. C. B. 25.

Epitome of News.

Saturday, January 10, 1874.

—*Bombay Gazette:* "The large Cape diamond, weighing 288½ carats, found by Mr. R. Spalding, has been placed in the hands of the cutters in England, who have guaranteed that £18,000 shall be realized for it, and in case it is damaged in the cutting, they have undertaken to pay that sum to the owner."

—"Yet another military suicide! A Bangalore paper tells us that Serjeant Spires, the master-tailor of Her Majesty's 18th Hussars, committed suicide on Friday morning last week, by taking a considerable quantity of cyanide of potassium, an article used in his trade for cleaning gold lace. The coroner's jury found that the deed resulted from temporary insanity; but our contemporary states that the chaplain, the Rev. Mr. Dean, refused the body Christian burial."

—"Yet one more of the heroes of the Mutiny of 1857 has been unearthed! The *Pioneer* tells us that Saadut Khan, the leader of the attack on the British Residency at Indore (who, it will be remembered, was wounded in the face by a sabre-cut from General Travers), has been captured on the Banswara frontier and sent into Indore."

—It is said that the receipts of Madame Arabella Goddard, a distinguished pianist now in Bombay, considerably exceed £1,000 a month, or more than the Governor of Bombay is paid.

—*Indian Statesman:* "The last received copy of *Punch* has a capital cartoon on the Bengal famine. While John Bull is lugging a heavy basket of provisions towards starving Bengal, his steps are arrested by Political Economy, who, laying a well-patched glove upon his arm, warningly says, 'Take care, my dear John. Don't interfere with the laws of supply and demand.' To which John Bull indignantly retorts, 'I don't, Miss Prudence. She *demands* and I *supply*.' The caricature of Political Economy is in Tenniel's severest style—a lean, meagre female with pinched and priggish face and spectacled eyes, dressed in a ridiculous imitation of Britannia, but wielding a Mrs. Gamp umbrella instead of a trident. The least successful part of the picture is Bengal, who has nothing Hindoo either about her dress or features. It is strange that *Punch*, who is so happy in personifying nations, should never succeed in conceiving any higher ideal of India than a good-looking ayah."

—The same, Paris: "Booksellers seem to be, in connexion with the New Year's fair, the most enterprising of the Paris tradesmen. Hachette brings out the superb folio edition of the gospels at which he has been working for 24 years. It is illustrated by fifteen of the greatest modern artists, each of whom contracted to make a trip to the Holy Land before putting a pencil to paper. The type, the ornate capital letters, the monkish scrawls and pictorial margins are wondrously perfect. This *chef d'œuvre* is offered at 1,000fr. the copy, and it is cheap at the money."

—"MacMahon's salary was to-day increased from 1,000,000 to 1,050,000fr., with leave to spend the supplemental income in giving balls and dinners at the Elysée."

This is eight times the salary of the President of the United States.

—A convict in the Madras Penitentiary undergoing a sentence of eight months' rigorous imprisonment was granted a pardon under the following circumstances:—"A European convict named Bennett, a short time ago, committed a murderous assault on one of the warders, and but for the timely assistance rendered by the pardoned convict the result of the assault would have been the death of the warder."

Monday, January 12.

—*Indian Statesman,* Calcutta: "It is quite possible that Government would have found itself unable to justifiably remove Shaik Abdool Rahman (late Mr. Melville) from either his appointment or the service, had the only allegation against him been that of having abandoned Christianity and become a Mahomedan. The Shaik has doubtless pleaded that his having joined the ranks of the followers of the Prophet was the fruit of thorough and sincere conviction. Neither, in the present state of the law, did his taking unto himself a Mahomedan wife amount to a cognizable offence. But the Government of India heard that the Shaik's Mussulman wife was of tender years, and the daughter of a mother of rare personal attractions who lives, or did live, in the same house with the Shaik, and who until recently was the wife of said Shaik's khansamah or khitmudgar, from whom she now stands divorced, the accomplishment of the khansamah's or khitmudgar's consent to that releasing ceremony having cost somebody or other something like two thousand rupees. The Government of India has called on that of the Punjab to inquire into, and report on, all these circumstances, and to say whether in connection with them Shaik Abdool Rahman's conduct has, or has not, been unbecoming an English gentleman and a member of the Covenanted Civil Service! The Government of the Punjab has not yet reported."

—"The total rainfall of Calcutta in the year 1873 was 45·27 inches, or 24·3 below the average of the nineteen previous years, which is 69·30."

—One-fourth of the poppy crop of Behar has failed, says the *Friend of India.*

—"Intelligence has been received that a famine prevails in Greenland, caused by the failure of the fisheries. In one village alone 150 persons have starved to death."

—*Advance,* Nov. 20th: "As you have alluded to the awful calamity near this place by prairie fire, perhaps your readers may be interested in a brief account from one who has been on the ground.

"The terrific scene lay about five miles west from Wilber, and thirteen south-west from Crete, Neb. It was Tuesday afternoon, Oct. 14. A little while before time for school to close, the neighbourhood was alarmed at sight of a fearful prairie fire sweeping up from the south. About twenty children were in school, their ages ranging from six to thirteen. Of these, three were children of Mrs. Morey, and three her grandchildren. The school-house was a mile distant. She mounted a pony and rode with all possible haste to the school-house, and asked for the children, that they might go home with her at once.

"The teacher wished to take the whole school upon a piece of ploughed land near at hand, but Mrs. Morey thought it not safe; and, beside these six, took with her, for safety, four others. They ran with all speed towards home, but the fire came roaring on 'faster than a horse could run.' Overwhelmed with the flames, stifled, burned, wild with pain, they still rushed on towards home.

"One girl of eight years fell, and was charred past the semblance of herself. When the rest reached the road about eighty rods from their home, a neighbour was near with his team, and they called to him for help. It was touching to hear him tell of the dear little girl six years old, a general favourite in the neighbourhood, and a great pet of his, calling to him in her simple, child-like trust, 'O Mr. B., you'll help me, won't you!' He took them all to Mr. Morey's house. Three of the pastors of this place went out next day, and such a sight may it never be for us to witness again! The family were homesteaders, destitute to a great extent, as were the neighbours whose children were burned. Five were then dead, and as five were still living in great suffering, two having been removed elsewhere, the four bodies were placed out of doors in a wagon-box to be kept until next day.

"Mrs. Morey, her three children and three grandchildren, all died within two or three days; and of all the eleven, only one lives. It was a scene to be remembered when, in the midst of the suffering but patient little ones, we knelt down and commended them to the dear Lord who said 'Suffer the little children to come unto me.' We did not stop with spiritual comfort. We came home and raised from our liberal people nearly $200 for the immediate needs of the sufferers.

"It is a story of sacrifice. The mother gave her own life to save her children. When the physician arrived past midnight and approached the mother to administer some relief, she said with a mother's self-forgetfulness, 'Go to my daughter' (the favourite little girl mentioned above), and when he passed into the other room to see the daughter, she said at once, 'O doctor, can't you do something for my poor mother?'

"Would that the story might help to interpret to some hearts the sacrifice of Him who gave himself for us!"

—The same: "Rev. George Cummins, D.D., Assistant Bishop of the Diocese in Kentucky, has withdrawn from that church, after having been a minister in it for twenty-eight years, and bishop for seven years. His reasons for so doing are given in a letter to his senior, Bishop Smith, of Kentucky. They are, for short, 'incompatibility.' The Prayer-book, as it now stands, contains expressions which give countenance to, if they do not distinctly teach, serious errors, and ought to be weeded out; ritualism, sacramentarianism, sacerdotalism, are insidiously and yet boldly gaining admission, if not ascendancy, in the church; he has 'lost all hope that this system of error' has any likelihood of being eradicated by any action of the authorities of the church; he cannot consent longer to appear to endorse by his official presence such errors; the only remedy, in his judgment, lies in a judicious yet thorough revision of the Prayer-book, like that undertaken in 1789 by Bishop White; meanwhile he cannot consent to surrender his right and privilege of meeting with his fellow-Christians of other denominations around the table of our common Lord; and because, as he finds he cannot do so while in connection with the Episcopal denomination without offending his brethren there, he must, he says, come out and take his place where he can do so without offending those of his own household. He gives the world to understand, however, that by this act of withdrawal he has no intention of 'demitting' his bishopric. As to where he expects to find his diocese and exercise his episcopal functions he does not intimate. His letter is in manner and spirit a thoroughly manly and Christian document. He leaves his former associations evidently with poignant regret, but flings back no hard words or railing accusations."

—"A remarkable revival is reported from Richmond, Ind., where a series of general religious meetings held at the Whitewater meeting-house, under the auspices of a Committee of the Indiana Yearly Meeting of Orthodox Friends, developed into a revival which appears to have resulted in the conversion of a large number of persons."

—"The campaign of union-meetings which have been going on this month in Iowa is reported to be everywhere warmly welcomed by pastors and people. The meetings continue only two days in a place. Like the 'fellowship meetings' that have been held in many places in this State, they are eminently fitted to give a start to freshened religious activity."

Tuesday, January 13.

—The annual Convocation of the Grant Medical College was held last Saturday. The Hon. Mr. Tucker, chairman, spoke with pleasure (says the *Bombay Gazette*) "of the fact that the College appeared to be progressing as regarded the number of students and the liberality of the Hindoo mind respecting medical teaching, and referred in this connection to the interesting fact that the two principal gold medallists this year are Brahmins!"

—Noticing Vol. III. of Gen. Cunningham's Archæological Survey of India, the *Gazette* says: "General Cunningham specifies many particular objects of interest which should rivet the attention of the archæologist. Passing allusions are made to the Buddhist railing at Gaya, the sculptured pillars of which are almost certainly of the age of Asoka, B.C. 250; to the full-sized bases and capitals of pillars to be found at Mathura, several of which were the work of an age previous to the Christian era! to the flowered ornaments in stucco, possessing singular beauty—generally in relief with a blue or red ground—to be found in many of the old Pathan tombs and musjids; to the monoliths of rock-hewn caves; and to the early Hindu architecture, in which the Greek use of the acanthus has been with singular felicity adopted. In this list of instructions attention is likewise drawn to the well-known sculptures over the main entrance, and that to the sanctum of Hindu temples, for by these it is clearly to be noted as to what divinity the shrines were dedicated to. Sometimes, however, it is pointed out, a temple dedicated to one god is afterwards taken possession of by the votaries of another, who substitute their own emblems for those in honour of the previously worshipped divinity. 'Thus,' says General Cunningham, 'the *Teli Mandar* at Gwalior, which was originally dedicated to Vishnu, as shown by the figure of *Garud* over the lofty entrance-door, was afterwards taken possession of by the Saivas, who added a lower doorway with a figure of their own god and placed a 'lingam' inside. Similarly I have seen Brahmanical temples occupied by the Jains, who do not appear to have been more scrupulous than the Saivas.'

"He is a staunch adherent of the view that the art of Greece most directly affected, and indeed permeated, Hindoo art during two centuries, namely, from 250 to 57 B.C. He hazards the suggestion, which is less probable, that a good deal of the Indian architecture of this early date was actually the work of Grecian hands."

—"A Lahore paper has been informed that the Bishop of Calcutta has requested the Rev. Mr. Adams, the Chaplain of Peshawur, to discontinue the illegal practice of elevating the bread and wine during the celebration of the Holy Communion in the station church."

—"It is stated that the Maharajah of Puttiala has nobly offered to give Rs. 10,000 should it be found necessary to start a famine relief fund."

—The Hastings Bridge was built in 1833. The *Englishman* says: "The accident is attributed to various causes. One of them is that the metalling on the bridge was, as was found, fully one foot thick; the weight and the heavy strain on the suspension bars had caused one of them to snap. It is said that about twelve months ago the bridge was tested by girders weighing between seven and eight tons being pulled over it. But this can hardly be correct, as it will be remembered that on the day of the funeral of the late Lord Mayo, when the Volunteers marched in procession from Garden Reach, they could hardly keep their feet, the vibration was so strong. The bridge would probably have gone down then had not the Volunteers, at the suggestion of one of their number, got out of step."

—Mr. J. A. Watts, formerly a clerk of the G. I. P. R. Co., has been arrested on charges of forgery.

—The *Times of India* takes this view of the Acheenese war: "The war is manifestly an unjust one; entered into in defiance of treaty engagements of perpetual friendship and protection; a war of wilful aggression for the purpose of aggrandizement; having no reasonable excuse; and timed with a suspicious reference to the formal abandonment of the Acheenese by the British Government, and its distinct refusal to interfere."

—*Lucknow Witness:* "The city of Memphis, in America, has been visited during the past autumn with a fearful epidemic in the shape of yellow fever. Hundreds of its inhabitants have been hurried to the grave, and with its sighing and mourning it has seemed more like a great sepulchre than an active city. This calamity, like all of its class, aside from calling forth large gifts of money for the relief of the suffering, has developed heroism of the bravest kind, but much of this will go unnoticed save to Him who sees all our actions and rejoices in our every good deed. Among the many who signalized themselves on this occasion by useful and unselfish exertions the name of one has been especially mentioned—Miss Mattie Stevenson. This young lady left her home in another part of the country to become a volunteer nurse in helping to care for the sick of the suffering city. While administering comfort and relief she herself was seized by the disease and gave up her life for those she came to help. We know only her name and residence and this short record, and yet as one reads of such devotion he rejoices in his heart that the days of heroism have not passed entirely away."

—"We see it stated that there is to be a daily line of steam-ships between New York and Liverpool. The credit of this really great undertaking will be due to the Cunard Company, who propose withdrawing their vessels at an early day from the West India trade in order to have ships enough for this daily line."

—*Deccan Herald;* London: "At a meeting at Exeter Hall last Tuesday, the delegates to the Evangelical Alliance Conference held at New York were received. The Dean of Canterbury said that he had, since his return to England, been accused of breaking the law by being present and taking part in a Presbyterian communion. He believed that there was no stronger profanation of the Lord's Supper than to turn it into a test of the community to which a man belonged. It was just as great an act of love for Dr. Stoughton to take the communion with him as for him to take it with them. The Dean expressed his delight with the conference, and the hospitality and kindness he received everywhere in America. America, he said, 'is a grand and noble country, and inhabited by a grand and noble people.' The Dean's speech will make bigoted High Churchmen stand aghast, but there is no doubt that he has only spoken the truth."

—The Kafir revolt in Natal was caused by an attempt to enforce the law requiring the registration of firearms.

—The branch line of railway from Wurdha (three stations this side of Nagpore) to Hingunghat will be open in a few days, says the *Bombay Gazette*. It is to be extended to Chanda, when a supply of cheap coal will be within reach.

Wednesday, January 14.

—*Times of India:* "Progress is being made by the new Dewan of Baroda, though his first steps in every direction must be very difficult to choose. We hear that a proclamation has been issued by way of assuring the people that their grievances will be redressed on being duly laid before His Highness in durbar. In this manifesto, as we understand, all and sundry are apprised that officials will not be permitted to oppress and exact bribes; but the ryots and others are warned that this abolition of the chronic reign of terror prevailing during the last year or two is not to be construed into remission or abandonment of the just dues of the State."

—*Indian Church Gazette:* "Our readers will have gathered from the report of the Bishops' conference at Nagpore, which we published in our last issue, that the meeting was convened by the Metropolitan in consequence of the letter issued by the S. P. G. and S. P. C. K. jointly to the Indian Bishops, asking their opinion upon several questions, and chiefly on the subject of the increase of the episcopate. It appears that the Bishop of Madras, before consulting his brother Bishops, at once acted on the legal opinion forwarded by the two societies, and nominated the Rev. Dr. Caldwell and E. Sargent as 'Commissary-Bishops' to superintend respectively the S.P.G. and C.M.S. Missions in his diocese, writing to the Metropolitan at the same time for his consent. That consent was provisionally refused, pending the meeting of Bishops which the Metropolitan at once convened, and we understand that since the conference, finding that the Bishops of Bombay and Colombo (though the latter was too ill to be present) shared his objections to the course indicated by the English counsel, the Metropolitan has renewed his protest against the consecration of the two clergymen nominated. The Bishop of Madras has, in consequence, requested the Archbishop of Canterbury to suspend action until the Crown lawyers have decided whether the Metropolitan's consent is required."

—Champagne is now made out of petroleum. The *Times of India* says: "A quantity of the new and inexpensive champagne was judiciously flavoured and sent into the market. A consignment of it came to Bombay and fetched a good price. It had not the least taste of its origin; it was champagne, not petroleum. Of course there was no grape-juice in it, but who expects grape-juice in wine nowadays?"

—The following gentlemen were ordained Priests at Allahabad lately by the Bishop of Calcutta: Rev. G. K. Blumhardt, of Calcutta; Rev. F. T. Cole, of Taljhari, and Rev. H. Davis, of Hirampore, in the Sonthal district; Rev. J. P. Ellwood, of Lucknow; Rev. T. J. L. Mayer, of Umritsur; Rev. W. Jukes, of Peshawur, Rev. W. Thwaits, of Dehra Ishmael Khan, of the Church Missionary Society; and Rev. C. B. Westahut, of Gazeeabad.

Thursday, January 15.

—A despatch by the Duke of Argyll is thus noticed in the *Bombay Gazette:* "The despatch contains a most clear and convincing statement of the reasons which ought to induce the Government of India not merely to assess the land moderately, but to direct its efforts to the creation everywhere in India of rights of private property in land; and if the principles laid down for their guidance be vigorously and systematically carried out by the central and subordinate Governments in this country, the Duke's despatch will be hereafter referred to as the Magna Charta of Indian landholders. It might be supposed that the Secretary of State had only been waiting for an opportunity to condemn that mischief-working spirit of greed to enhance the land-tax, against the results of which we have often vainly protested; for no more emphatic rebuke could have been administered to the whole order of 'able revenue officers' in India than is conveyed in the Duke of Argyll's criticism on the regret expressed by Colonel Haig, Superintendent of Irrigation in Orissa, that the zemindars who are making use

of the State canals to irrigate waste lands which have been taken up for cultivation will, owing to the rise in rents, make a much larger profit out of the speculation than the State can possibly do. 'I observe,' says the Duke, 'with much satisfaction that the Lieutenant-Governor of Bengal in his minute discourages the notion that whatever is gained by the owners in the shape of rent is so much lost to the State. *The best wealth of a Government is to be found in the growing wealth of its people; and the feeling which leads it to grudge all that does not fall into the hands of its tax-collectors is a very shortsighted feeling, and must lead, if really followed, to a very shortsighted policy.*' "

—Same; Calcutta telegram, 14th: Rain has fallen and relieved some districts south of the Ganges. In the northern districts the number of labourers is increasing at the relief works, as the harvest has ceased. The price of opium is falling.

—"The Maharanee Surnomoye, a contemporary says, has remitted the rent in her principal zemindaree at Baherbund in Rungpore, and also at Moorshedabad. She has, moreover, already imported ten thousand maunds of rice for gratuitous distribution."

—"The history of the Indian battle of the gauges up to the present time, the *Pioneer* says, reads like a chapter of Rabelais. The deliberations of Government were guided in the first instance by rough estimates. These were followed up by preliminary estimates. Further information being required, Government was supplied with detailed estimates. Its appetite for estimates having been now thoroughly roused, it called for others in the following order:—

"Detailed estimates. Complete estimates. Revised estimates. Supplementary estimates. Final estimates. Comparative estimates. Abstract estimates. Combined estimates.

"When these were finished, the 'time had arrived,' in official parlance, for '*a very carefully considered estimate*,' and so there were produced forthwith—

"Alternative estimates. Broad gauge estimates, Narrow gauge estimates. Estimates for broad gauge with narrow gauge rails. Estimates for narrow gauge, taking a Company's railway and calling it your own. Three-railed railway estimates.

"The estimators then felt exhausted and rested a while, but now we learn that they have been ordered to spend a Merry Christmas and Happy New Year in making still more comparative estimates under new suppositions. This is excellent fooling, but is it business?"

—"*Bombay Gazette:* "Yesterday we received a special telegram from our correspondent in Cochin informing us that the ship *Indian Empire*, bound from England to Bombay with coals, is on fire off Cochin. Last night another telegram informed us that the ship belongs to Shields. Notwithstanding that the fire-engines were being worked the fire was still increasing. All assistance had been rendered from shore, but the only chance of saving the cargo was to run ashore and scuttle the ship."

—In all the jails of this presidency there were 12,936 in 1871 and 13,885 in 1872. In 1872, 30 per cent. of the prisoners in the Bombay jails were Mussulmans, and 67 per cent. Hindoos. This is higher for the Mussulmans than their actual proportion in the population.

—*Overland China Mail;* Japan: An extensive fire took place at Yedo on the 8th. Two miles and a quarter of buildings, including 5,000 houses, were burned down. The post office department has made another step in the way of progress, by issuing postal cards and stamped envelopes. Hanabashu Gwainm-daijo has been appointed Minister to Russia, in place of Sawa Nobuyoshi, recently deceased.

China: It is said that the agent of the Great Northern Telegraph Company has succeeded in interesting the Chinese officials at Ningpo and elsewhere in the conservation of the cable.—The Peruvian Envoy will, it is stated, avoid the objections raised to his reception at Peking by visiting it in the character of Mr. Wade's guest.—It is alleged that the skit upon the audience published in the Shanghai *Punch* has been gravely translated into Chinese, and now figures amongst the State documents of the Taung Li Yamen.—The missionary question at Hangchow has been most satisfactorily settled. The missionaries have received full compensation for the lots they give up, and a suitable site has been allotted to them elsewhere.—The semi-monthly Pacific mails between Hongkong and San Francisco are to be for the present discontinued. No cause is as yet assigned for the alteration.

—The *Eucalyptus globulus*, the wonderful Australian plant which destroys malaria and dries up marshes, is growing profusely in our Victoria Garden, says the *Times of India*.

—It is proposed to spend the amount raised in behalf of the Rustomjee Jamsetjee Jejeebhoy Fund in building a Parsee Fire-temple.

—Piers, tramways, town-bands, nothing seems to come amiss to the energy of Mr. Kittredge. He has just saved the town-band from dissolution, by moving Government with one hand and the Native gentry with the other.

—*Overland Mail*, Dec. 26: The Duke of Edinburgh leaves next week for St. Petersburg, to spend a fortnight at the Russian capital before the wedding, which is fixed for Jan. 22.

The United States Attorney-General asserts that the *Virginius* was not entitled to carry the American flag, her papers having been obtained by perjury. Spain demands the restitution of the vessel and the survivors.

Amongst the deaths recorded this week are:—Sir W. Codrington; Lord Chief Baron Pigot; Sir J. Colquhoun; Sir J. Cowen, M.P.; Sir R. A. Glass; Lieut.-Gen. A. J. Taylor; Col. H. Dinning, Bengal Staff Corps; Col. R. R. Ricketts, Madras Staff Corps; Lieut.-Col. F. Clerk, Madras Retired; Major G. Rawlinson, late 35th Regt.; Capt. R. W. Erskine, Bengal Staff Corps; Surg. R. Plumb, Madras Estab.; and Surg. J. Irving, Madras Estab.

Advices from Havannah state that the steamer *Santiago* had successfully landed a filibustering expedition in Cuba, and that a body of insurgents had surprised 500 Spaniards, of whom they killed 200 and captured 200.

The Rev. R. K. Kestell-Cornish, rector of Landkey, North Devon, has accepted the bishopric of Madagascar, which had been offered him for the second time by the Society for the Propagation of the Gospel in Foreign Parts, and which both Archbishop Tait and Dr. Temple had pressed him to undertake.

Friday, January 16.

—The *Bombay Gazette* hears that the *Indian Empire* was successfully beached at Cochin, with hope of extinguishing the fire.

—Several persons have died from the cold at Lucknow. We incline to think that more people die of cold in India than in Northern Europe. The rate of mortality is always higher in the cold months.

—H. H. the Maharaja Holkar is expected in Bombay to-morrow.

—Lord Northbrook receives £1,000,000 as his share of Mr. Thomas Baring's property. As he was not in want before, this will enable him to give £50,000 a year to those that are.

—Deaths last week, 339.

—Mr. James Burgess, now Archæological Surveyor for this Presidency, has returned to Bombay from England.

—*Indian Statesman:* "We are glad to hear that up to date Mr. Pandurung Hurrichund, the anti-Christian preacher, has not either been deprived of his appointment in the Postal Department or had his salary reduced, as was lately rumoured, and we trust that this silence on the part of the Postmaster-General regarding the complaint made to him may augur well for the safety of Mr. Pandurung's appointment. It is but right to mention that Mr. Tudor Trevor addressed the postal authorities on his behalf, deprecating any official notice being taken of the recent action against him in the Police Courts. He has doubtless been taught a lesson regarding the inadvisability and illegality of using unkind and provoking language, and this consideration shown him by the Postmaster General will only tend to impress the more the foolishness of his late conduct on his mind, and to make him a more devoted and zealous officer of Government."

Selections.

THE ORNAMENTED CROSS.

BY REV. WM. PATTON, D.D.

It was in a picture store that I saw a Christian lady, of taste and refinement, examining some fine chromos of the cross, around and over which were clustered flowers of exquisite beauty. One in particular arrested her attention. She pointed out, with expressions of pleasure, the flowers of bright colours which so clustered around the stem and the arms as completely to hide the wood. She dwelt with warmest commendations on the flowering vine which so twined around and enfolded the head as scarcely to allow the eye to discern that any cross was there. This sacred symbol of the great truth on which the hope of salvation rests awakened no sympathy. It was the adornments, which the cross was used to sustain and make prominent, that kindled enthusiastic emotions and gave the value to the chromo.

I saw another lady, in elegant attire, with a massive cross of gold suspended upon her breast. I saw another with a massive gold cross having in its centre a solitaire diamond of great size and brilliancy. Still another with a cross of diamonds flashing their varied hues. In each the cross was the prominent object which caught the eye, but it was the cross not for devotion but for display, the cross not for penitence but for pride, the cross not for humiliation but for emulation. These beautiful and highly ornamented emblems were often worn in places where Christ would never have gone, and where the spiritually-minded do not go. There could be no sympathy between the cross, as the symbol of death for sin, and the gatherings of mirth and festivity, from which all serious thought is excluded.

I said internally, Maybe this ornamenting of the cross is a faithful type of much of the preaching of the present day, and that this preaching has produced this public taste which the artists have met by their diversified ornamentations of the cross. The cross is not ignored by these preachers, but is so covered over with the flowers of rhetoric,—or with dramatic oratory,—or with the twining of genius, pure or imitative, that the people hear and gaze, and admire the splendid surroundings, but fail to see the cross or the Christ who died thereon. They go away, not with adoring gratitude for this most precious gift of God, not with deep humiliation for their own sins; not with thankful hopes of purity and meetness for the heavenly world, but in high praise of the man whose rhetoric and oratory have thrown such brilliant yet obscuring ornamentations around the cross. Thus the people see not the moral government of God in which the cross has its firm foundation; they know not of the law, convicting them of their sin and helplessness, and thus, as a school-master, teaching them of their need, and bringing them to Christ. They hear no argument, drawn from "the terrors of the Lord to persuade men," to accept the ample and ready provision for pardon and salvation, secured by the death of Christ. Salvation implies danger of loss, and until men are convinced of their danger they will never appreciate or seriously consider the offered salvation.

When Paul and the early Christians lived the cross was an offence to the unbelievers. But now the offence of the cross has ceased, not because the world has become so spiritual as to love and appreciate it, but because the church has become so worldly that it is no longer a reproof to the unconverted,—because the professor is so undistinguishable from the non-professor that they herd together in all worldly pleasurable gatherings. The worldly do not see anything in the walk and conversation of the professor that they themselves have not got. Let a high tone of spirituality pervade the church, and soon a marked separation would follow, and the world would not be so polite and complaisant. Human depravity would make manifest its hatred of holiness in no doubtful manner.

It is a question which should command the serious attention of every preacher whether we have not departed from the revealed method of presenting Christ. The language of the apostle is emphatic:

"For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect."—1 Cor. i. 17.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified.

"And my speech and my preaching was not with enticing words of man's wisdom, but the demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."—ii. 1, 2, 4, 13.

"For we are not as many which corrupt the word of God, but as of sincerity, but as of God in the sight of God speak we in Christ."—2 Cor. ii. 17.

"Not handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."—iv. 2.

New Haven. —*The Advance.*

Miscellany.

—The *Daily Review*, Dec. 8th, gives an account of the work inaugurated in Edinburgh by Messrs. Moody and Sankey: But it is not the large audiences attracted to the meetings that form the most striking characteristic of the movement. Rather it is the deep and solemn impression made on the minds of those who are present by the truths to which they listen. To this all the parts of the service conduce. The psalms and hymns sung by the congregation, and the beautiful solos sung by Mr. Sankey, with touching pathos and power—sung not only with the voice, but from the heart, and with such careful articulation that every syllable is distinctly heard in every part of the largest hall or church—have a very important place and a very important power in the service; and not a few instances have come to light in which the truth sung by Mr. Sankey has been the means of winning souls for Christ. The reading of some passage of Scripture, too, and the short, earnest, direct, and heartfelt prayers, arrest and impress the audience. But the part of the service toward which all the others tend, and in which the power culminates, is the address by Mr. Moody, in which, in simple, vigorous, and telling language, he holds up before men the truth as it is in Jesus, and makes most earnest and powerful appeals to heart and conscience. Mr. Moody is strikingly free from all pretence and parade; he speaks as one who thoroughly believes what he says, and who is in downright earnest in delivering his message. His descriptions are characterized by remarkable vividness and graphic power. He has a great wealth of illustration, and his illustrations are always apposite, bringing out into the clearest light the point which he intends to illustrate, and fixing it for ever in the memories of many. There is very little excitement. There is no extravagance. But the effect of the services is seen in the manifest impression produced on the audience generally, in the anxious inquirers (varying in number from about forty to upwards of seventy, as on Friday last) who remain behind for spiritual conversation and prayer after every meeting, and also in the hundreds of persons, in all grades of the social scale, scattered through Edinburgh and the neighbourhood, who are more or less awakened to realize the importance of eternal things, are burdened with a sense of sin, and longing to obtain salvation. Not a few also profess to have been brought out of darkness into marvellous light, to have been made partakers of a new life of faith in Jesus Christ, and to be going on their way rejoicing.

A very remarkable and a most important part of the religious movement which has thus been begun is the noonday prayer meeting. Every weekday at twelve o'clock a meeting is held for prayer, praise, and speaking about the work or the truth of the Lord. The wonderful interest that has been manifested in this meeting is shown by two things. It is shown, first, by the number of requests for prayer which are sent in by persons seeking a blessing for themselves or others. Generally more than a hundred such requests are handed in at every meeting, representing the burdens, the cares, the longings of many a heart. And not unfrequently there are requests for thanksgiving and praise for former prayers answered and blessings bestowed. The second thing that shows the unwonted interest called forth by these meetings is the very large attendance at them. On the day on which the first meeting was held more than 500 persons were present. The attendance steadily increased till, at the end of the first week, the Queen Street Hall was found too small. For a time there was some difficulty as to fixing on a suitable place. Rev. A. Whyte, of Free St. George's, being applied to, kindly offered his church for the prayer meeting. Ultimately, on account of its central situation, it was resolved to hold the meeting in the Free Church Assembly Hall. The attendance there has been very large, usually upwards of a thousand daily; and it seems as if before long even the Assembly Hall shall be found too small.

Many of the ministers and earnest laymen in Edinburgh and Leith, of all evangelical denominations, gladly welcomed the American friends on their arrival in the city, and heartily threw themselves into the work. Others, who at first had difficulties and stood somewhat aloof, are finding their difficulties melting away by personal contact with the work, and are cordially identifying themselves with it. It is truly delightful to witness the unbroken unity and brotherly love that prevail among all engaged in the movement. Denominational differences are for the time lost sight of, and oneness in Christ is realized and rejoiced in. It seems as if a winter of wonderful blessing were lying before Edinburgh and Leith.

It only remains to add that the labours of the American brethren, although most abundant and untiring, are also wholly disinterested. They make no stipulation as to remuneration. They allow no collection to be taken at any of the meetings. Their motto is, "The Lord will provide;" and hitherto, they say, He has not failed them.

—An instructive and useful method of dealing comparatively with the enormous figures involved in the annual expenditure on strong drink will be found by placing alongside it the amounts spent upon articles of admitted utility, or in other ways conducive to the welfare of society. Expended in 1872:—On tea, sugar, coffee, and cocoa, 42,000,000*l.*; on drink, 120,000,000*l.*; excess on drink, 78,000,000*l.* On bread, 73,000,000*l.*; on drink, 120,000,000*l.*; excess on drink, 47,000,000*l.* On butchers' meat, 110,000,000*l.*; on drink, 120,000,000*l.*; excess on drink, 10,000,000*l.* Or put the matter thus:—The whole of the railway receipts, for passengers and goods traffic in 1871, was 47,000,000*l.*, or 73,000,000*l.* less than the drink expenditure of 1872. The estimated value of all the coal and metals produced in the United Kingdom at the place of production in 1871 was 55,000,000*l.*, or 65,000,000*l.* short of the drink bill of 1872. The total amount at the credit of all investors in the Savings Banks and Post-Office Savings Banks at the close of 1872 was 60,000,000*l.*, or just one-half of the drink-money spent in a single year; but the whole amount invested in that year was 16,700,000*l.*, or less than one-seventh of the money spent on intoxicating liquor. The gross public expenditure of the United Kingdom in the official year ending the 31st of March, 1873, was less than 71,000,000*l.*, or 47,000,000*l.* less than the expenditure on alcoholic drinks. The entire value of British and Irish produce exported in 1872 was only about double the British and Irish people's outlay on strong drink. Those who do not perceive in these comparisons any evidence of an excessive expenditure on the liquor traffic are beyond the reach of conviction, at least by statistical representations.—*Dawson Burns.*

—It has been stated upon the authority of Mr. Childers, late Secretary of the Duchy of Lancaster, that during the present century there have been 4,100 new churches built in England. At the beginning of the century the total number of churches built was only about three per year. Thirty years after 40 were built, and now there are 120 built in each year. He found that at the present time the average cost of a new church is something like 5,000*l.*, so that the people of England subscribe 600,000*l.* per year for the erection of new churches. In all, the large sum of 2,000,000*l.* has been spent per year in new churches, the improvement of churches, and enlarging the fabric. Accordingly, during the last 10 or 15 years, as much as 20,000,000*l.* have been expended on this work.

—Report of the Kotigurh Mission: It is usual all over the country for the future husband to purchase his wife from her parents, and the sum thus paid varies with the rank of the purchaser. The customary charge to a common peasant or zamindar now a days is from seven to twenty rupees. The difficulty of finding such a sum, and the alleged expense of maintaining women, may in part account for a most immoral usage which was universal over this part of the country half a century since. Three or four or more brothers married one woman, who was the wife of all in rotation. They were unable to raise the requisite amount individually, and thus clubbed together and bought one common spouse.

Since the influence of the English Government, based chiefly upon Christian morality, has been brought to bear upon these tracts, the disgusting custom of polyandria has disappeared.

The lamas or priests in Upper Kanawur are of three classes. They admit proselytes at all ages, and any one can join one of the three classes at pleasure. All lamas are said to be able to read and write. In the upper parts of Kanawur it was common for one person from each house to be educated for religious services. The lamas assemble in their temples once or twice a day to perform worship, which they accompany with rude musical instruments. The rosary, amulet, and holy water are not unknown to them. Besides, they have a machine by which they perform their prayers, viz., the *mani* or prayer-wheel. In their temples it is put up in the form of an iron frame, pasted all over with paper, forming a cylinder sometimes six feet high by two or three feet in diameter, on which prayers and holy sentences are written. It is turned by one man, but many more sit around it, to catch the sanctified air caused by its rotation. Those who have running streams behind their houses fasten a prayer-wheel so as to be turned by the water. Wheels on a smaller scale having a weight attached to a slender chain to give the whole an impetus, are carried in the hands of the lamas as well as of the laity. They must be turned from left to right, if turned the contrary way the prayers go against those that hold them.

I think it was in 1848 that the old Raja of Rampore and Bussahir died. He was an enemy to our cause, and positively prohibited missionaries from teaching in his territories. He left an heir, Shamsher Singh, about eight years old, whom the British Government acknowledged. Rev. Dr. Prochnow applied to the then Superintendent of the Hill States to allow this child to be brought up under the supervision of the resident missionary. But education imparted by a clergyman was thought insufficient. It was dreaded that religious instruction would confine the future usefulness of the young Raja. An educated Bengali was therefore got from Calcutta to take the boy in hand. If any attempt at education was a failure, this was the one, and grave blame attaches to the officer who chose the tutor of the Raja. All that the youth has acquired is a fair knowledge of English and a taste for rum. Drink, the incipient but increasing vice of Young Bengal, has so firmly been inoculated as a habit in the Raja, and by his example among a large number of natives, that European visitors are pained to see a condition as lamentable as it is disgraceful. The result of Government education as regards the Raja of Bussahir has been to make a young man, now only about thirty-three, an object of aversion, looked down upon by those who come into contact with him, notwithstanding the good and kindly qualities His Highness shows when in a sober state of mind, which is however now only seldom the case. His propensity for drink is unluckily fostered by the viziers, who during the incapacity of their master have all the power in their hands.

—The following letter appeared in the *Christian*, Dec. 4th: "Our beloved brother in the Lord, George Vigeon, of the Whitecross-street Mission, has been called, suddenly, to his rest.

"Last evening, Sunday, he preached a powerful sermon from the words, 'We must all appear before the judgment seat of Christ,' and closed with the earnest appeal to the unconverted, 'I beseech you, my, dear friends, be ye reconciled,'—he had scarcely uttered the last word when he fell heavily on the platform floor. You may imagine the excitement and grief of the audience. A friend took his hand; he uttered the words, '*It's all right*,' 'all right.' One long gasp, and his spirit was 'safe in the arms of Jesus.'

"Medical aid soon arrived, but the stethoscope told the sad tale that his loving, manly heart had ceased to beat. The building was cleared, except of a few workers who remained to pray for and comfort the bereaved wife, who is in delicate health, and was absent at the time. Terrible as the blow was to her, she patiently submitted to the will of the Lord.

"Mr. Vigeon had long been suffering from heart disease, and had just returned from the Evangelical Alliance gatherings in New York, whither he had gone for the benefit of his health. We made an appointment to meet at the Mildmay Conference of Workers on Saturday last, but he arrived in town too late.

"Abler pens than mine will doubtless write the story of his useful life, but few can realize more the loss we have sustained. For years we laboured together in the same locality, without as much as a single jarring note to mar the harmony of our usefulness. Ever thinking of the glory of his Master, he was always busy with plans and hopes of the future. His last letter to me is worth quoting:—

"'Dear Brother Orsman,—The winter being upon us, when most aggressive work can perhaps be done, and feeling deeply anxious about the spiritual welfare of the people, I venture to ask you, and purpose asking the other leaders of the

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various Christian efforts in our district, whether they will meet to consider the advisability of making a combined effort for a certain period, in hopes of reaching the outside mass, and arousing the people from the terrible deadness in which they are now living. Will you kindly write me as to this? A combined effort is far better than each one acting alone. Trusting you are having much blessing, I am yours faithfully—G. Vigeon.

" '*Hastings, Nov.* 25.' "

" His work is ended; he has received the 'Well done, good and faithful servant,' and hath gone in to 'see the King in his beauty.' Let us pray for the bereaved family, and for the dear people among whom he laboured, that his death may be life to many souls.—Yours faithfully, 'W. J. ORSMAN.' "

—Mr. Halliday, in a book entitled Winning Souls, under the head "How to Approach Men," gives this pertinent counsel:

Avoid cant—be natural. Go to men not with an aspect assumed for the occasion; not with a demure or solemn countenance. *You go with a gospel to them,* the bearer of good news, of glad tidings, to carry to them a message of amity, of goodwill from their King, from your Christ and theirs. Is a funeral air appropriate on such an embassage? Go with your own soul bathed in the sunlight of the cross; of the salvation that you have experienced; as Philip, having abode with Christ, told Nathanael that he had found the Messias, and when asked, "Can any good come out of Nazareth?" said to his brother, "Come and see"; so you say in the joy outspringing from your heart, "Come, taste and see that the Lord is good." Sensible men despise cant; naturalness always commends itself to men's good sense. Don't want to be profound or argumentative or eloquent. Be perfectly willing to say simple, direct things. Be willing to regard yourself, or have others think you, a fool, if it be for Christ's sake. My habit has been to speak to men just as if they believed everything that I did, no matter what I *knew to the contrary.* Invariably avoid argument or controversy. If they persist in it, I allow them to do all the work; if there is but one party to a controversy it soon ceases. I could never see any advantage gained by combating men's cavils and objections to religious duties. The more you argue the more fixed they become in their notions, the more they endeavour to strengthen their intrenchments.

Taking it for granted that they believe the word of God, and accept its deductions, I simply urge the duty and blessedness of compliance, and the peril of neglect. Do not take much of men's time, and be careful not to give them an opportunity to be offended by an untimely presentation. Many mistake in supposing that there needs to be a great deal said. Ordinarily, almost the least said the better. It is not instruction so much that men need—they know enough. The thing to be done is not to teach them, not communicate additional truth, but to break up their indifference, and get them to comply with, to obey, what they already know. Don't allow those you approach to get the impression that you feel that they are sinners, but you are saints. By your humility and gentleness compel them to feel that you possess that which is of great value, while they are destitute of it.

—Narrow-minded and ignorant persons talk about people and not things; hence gossip, the bane of our age.—*Anon.*

—It is a characteristic of all truly upward paths that as we rise the little hills grow less and the high hills higher.—*Mrs. Charles.*

TELEGRAPHIC NEWS.

Versailles, 8th January: The Assembly re-assembled to-day, after a stormy debate. The motion to postpone the Government Bill relative to the appointment of mayors was adopted by a majority of 42 votes against Government.

London, 9th: At the trial of Jean Luie for perjury in the Tichborne case, the police deposed that Luie has confessed to having been prompted and suborned by Messrs. Onslow and Whalley.—The French Ministry have tendered their resignations.

Teheran, 9th: Baron Reuter's engineers have surveyed upwards of eighty miles of country between Resht and Teheran; earthworks are being continued towards Rustamabad; sleepers are laid for part of the distance, and the site for a terminus has been fixed at Enzelli, near Resht.

Constantinople, 9th: A Viceregal letter has been published requesting the Khedive to give orders for the Suez Canal Company to execute within three months the resolutions of the International Tonnage Commission, and stating that in default the Company must revert to the original toll of ten francs per ton on the nett tonnage.

Madrid, 10th: The Cortes have dissolved and will not re-assemble until order has been secured in the country.

Washington, 10th: Mr. Caleb Cushing, instead of succeeding General Sickles as Ambassador to Spain, has been appointed a Chief Justice.

London, 10th: Major Festing has been promoted to a Colonelcy.—The crisis in the French Ministry continues.

Penang, 11th: Information has been received from an independent and reliable source stating that the Dutch have taken the mosque and are shelling Kraton with twelve large guns and four mortars; the fort is expected to fall shortly. The health of the troops is improving.

Paris, 12th: Marshal MacMahon refuses to accept the resignation of the Ministry until after a fresh vote of the Assembly, as he considers the last vote inconclusive.

Rome, 12th: A Papal Bull authorizes the next Papal election to be held without a regular conclave in Monaco, France, or Malta. Germany refuses to recognize the Bull.

Penang, 12th: Latest information received from an independent source states that whilst endeavouring to capture the mosque the Dutch were twice repulsed and lost 240 killed and wounded, including 12 officers killed.—The Acheenese were fighting demoniacally.

London, 13th: Cartagena has surrendered. The *Numancia* with the Insurgent Junta and liberated convicts left the harbour, and is now fighting the Spanish squadron.—The French Ministry have withdrawn their resignations.—The besiegers of Cartagena having captured an important post, the Insurgents proposed that a joint commission should assemble to consider the terms of surrendering. The besiegers replied demanding unconditional surrender by noon yesterday, and a pardon to all who surrendered immediately, except the leaders.—An insurrection has broken out at Barcelona.—Mr. Whalley has declared Luie's statement that he had been suborned fictitious.

Versailles, 13th: The Assembly, after a prolonged discussion, has passed, by a majority of 58, a vote of confidence in the present Government.

Washington, 13th: Congress has passed a resolution against an increase of taxation, and insists on retrenchment of the expenditure.

London, 14th: Advices have been received from the Cape Coast up to the 27th ult., stating that General Wolseley with his staff has gone forward to the Prah River.—The Insurgent vessel *Numancia* has arrived at Mers el Kebir in Algeria. General Contreras and the other fugitives have surrendered to the French authorities.

15th: Doctor Kenealy's defence of the Tichborne Claimant has been concluded.—The Republican troops that lately besieged Cartagena are now marching against the Carlists.—The German Ultramontanes have gained 30 seats at the recent elections.—The nomination of Mr. Caleb Cushing to a Chief Justiceship in the United States has been withdrawn, in consequence of his former connection with the Confederates.

PASSENGERS ARRIVED.

Per P. and O. Str. *China, January 9th:*

From Venice.—Mr. and Mrs. Spinner; Mrs. Hamer; and Miss Dawson.

From Brindisi.—Mr. and Mrs. Leeds; Col. Dalmahoy; Major Oldfield; Dr. and Mrs. Eves; Mr. J. C. Farran; Major and Mrs. Lidderdale; Mr J. A. Mosely; Mr. Ashton; Capt. C. L. Hulbert; Mr. F. Wilson; Mr. G. Palmer; Mr. R. d'Galambert and servant; Mr. Widner.

From Suez.—Mr. Victor Lesseps; Mr. A. Stuart; Mr. A. Lacoste; Mr. M. Perez.

Per P. and O. Str. *Malwa, January 15th:*

From Southampton.—Capt. and Mrs. Joseph; Capt. and Mrs. Broadfoot and European female servant; Mrs. T. B. Ferguson and European female servant; Mr. and Mrs. Harrup; Mr. and Mrs. N. C. Houston; Mr. R. Mellor; Mr. and Mrs. P. Leahy and two children; Miss Leahy; Mr. L. Blacker; Mr. and Mrs. J. N. Haworth, two children, and ayah; Mr. G. Tripp and child; Miss B. Wickens; Mrs. Flynn; Mr. Archd. W. Hamilton; Mrs. E. Scoble; Mr. A. Taylor; Mrs. J. G. Robertson; Mrs. Fraser; Mr. McHarg's ayah; Mr. O. Rivers; Mr. F. Martin; Mr. G. Gough; Mr. E. B. Westmacott; Mr. Weldon; Mr. O. Bichwith; Mr. B. Baker; Mr. Stewart's native male servant; Mr. Chong Fooh; and Mr. Accow.

From Brindisi.—Mr. and Mrs. Field, child, and European female servant.

From Venice.—Mr. A. Tabor; Mr. A. Gadesden; Mr. and Mrs. Chase, two children, and European female servant; Mr. T. Crosser; Mr. F. B. Teilmann; Mr. P. Fox; Mr. Staverides; Rev. Mr. Young; Major Martin; Mr. C. E. Morgan; Mr. Jas. Burgess; Mr. J. R. C. Fisher; Mr. C. Grant; Mr. A. F. Gibb; Mr. J. P. Campbell; Mr. A. C. Sheriffe; and Mr. and Mrs. Purnell.

From Suez.—Shah Mahomed Noor Mahomed.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan, January 12th:*

For Southampton.—Mrs. Coghlan; Miss Elliot; Mrs. Julian Hobson and infant; Rev. Mr. and Mrs. E. Godfrey and child; Mrs. G. C. Burne; Miss Carey; Capt. F. A. Mant; Lieut. H. W. Russell; Riding Master T. Brown; Mrs. Brooks; Mrs. Lawford and two children; Mrs. Francis; Mrs. E. F. Constable; Mr. H. Hart; and Mr. and Mrs. J. R. Manning.

For Brindisi.—Mr. J. H. Worded; Mr. A. Colvin; Mrs. Sinkins; Mr. T. Russell; and Mr. Abdool Ghyas and servant.

For Venice.—Major Nicholl; Mr. W. Draper; and Mrs. Hughlings.

For Aden.—Rev. W. Jones and two servants, and Mr. R. N. Lungdana.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

DEATHS.

STUART—December 29th, at Rangoon, John Stuart, Esq., late Secretary and Treasurer of the Bank of Bombay.

HART—Jan. 12th, at Budnaira, Mr. William Hart, Apothecary, G. I. P. Railway, aged 42 years.

MILNE—January 13th, at the Rock, Mount Road, Alexander Watson Milne, Surgeon, G. I. P. Railway, Lanowlee, aged 34 years.

NELSON—January 14th, at Ahmedabad, at the residence of Surgeon-Major Boustead, James Walter (of the Kirkee Small Arms Factory), second son of John Nelson, Esq., of Kirkstall, Yorkshire, from the effects of a gun accident.

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Bombay, 19th December 1873.

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